1:Haskins K-4,5 (1952-1954)1956 SO11 Bahia Brazilians SO11
Brazil SL1
Northeast Brazil SO1

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[14]See section by Charles Wagley in Wagley, op. cit., pp. 148-149.

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[15]Smith, op. cit., pp. 637-640, citing Anuário Estatístico do Brasil-1939/40, states that there were 687 church marriages for each civil marriage in Bahia. The number of common law marriages is, obviously, not precisely known. Brazilian statutes do not permit divorce from civil marriage.

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[16]The chief exception to this social pattern is during Carnaval, when people of all classes "let themselves go." However, it is mainly the adolescents of the upper class who, for the moment, escape from the rigid social code of their class.

[17]As a consequence of the high mobility of the lower class, many of these community or neighborhood identifications are transitory. However, because of the free social intercourse within the class, the local relationships are quickly established and easily maintained. The core of local identification and of the community or neighborhood seems to be maintained primarily by the more stable upper-stratum of the class.

[18]The industries, trading houses, and exporters of Salvador are concerned to a large degree with agricultural products.

[19]For the United States, see Smith, op. cit., p. 221. For Brazil, calculated from the 1940 census.

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[20]A special statement is required because the problems of deriving data for population in this region profoundly affect the reliability of the demographic analysis. At the time this analysis was made, only incomplete and preliminary population data from the 1950 census had been published. Total population data by political units--municípios and distritos--and by "urban" places were available. It was necessary to estimate the agricultural occupational data. The 1950 agricultural labor force was projected from the 1940 data on the basis of changes in the rural population. Because the agricultural labor force and the rural population of which it is a part are subject to approximately the same social and economic forces, it was assumed that the change in the latter could be used to project the 1950 size of the former. The tables showing the derivation of the agricultural labor force for 1950 are based upon this procedure.

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[21]In 1940 the composition of this occupational group--based upon a combination of population census and agricultural census data--for the state of Bahia was approximately as follows:

Independent operators	44 per cent
Members of family	27 per cent
Employees	24 per cent
Employers	2 per cent
Non-owner administrators	2.5 per cent

Thus less than 5 per cent of the agricultural labor force were administrators; the others were either cultivators, vaquéiros, or agricultural laborers. In the Recôncavo the administrative group probably was relativ smaller.

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[22]In a region of such large statistical areas and diverse physica resources, it is almost inevitable that mean figures for some municípios, such as Feira de Santana, Alagoinhas, Irará, or, most of all, Santo Amaro

2: Hutchinson E-4,6 (1950-1951) 1967 SO11 Bahia Brazilians SO11

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369 the fathers, who insisted that the children go. In the case of a woman who moves in with a new husband and brings her own children, she always makes it clear that the children are hers and not his. She will allow no interference from her husband in the matter of disciplining her children. Often the best possible relations exist between stepfather and children, but he never gives orders to them. The rural mother in all cases seems to be more exacting with her offspring than the town [861] mother. It is not uncommon for a rural mother to beat her children, even those who are grown men, with the cipó de caboclo (a switch), whereas this would never happen in the town. She also extends her control over them even after they are married, counseling them and helping when she can, and criticizing them severely if she does not like something they do.

• 883 By the time they are in their late teens, boys become in-
584 terested in courting (namoro), though girls often start ear-
212 lier. If a boy sees a girl who interests him, he manages to
832 meet her as often as possible on the street or at the dock, and
[206] by looks and slight remarks makes it clear that he is interested. Or, if he can write, he may send the girl a note through a common friend. In Vila Recôncavo the telephone office is a popular place for making one's interests known, for the telephone operator is a young woman who is highly respected by most people in town and well liked by young people. A note typical of those which may pass through her hands is as follows:

Vila Recôncavo
January 7, 1951

Dona Therezinha, Salutations:

I am absolutely convinced that you do not doubt the sincerity of my love, which is always manifested so clearly in my letters and in my face when I see you.

So, I equally have the conviction of having the strange happiness of possessing your love, but in the meantime there is something lacking to complete my felicity. That is to speak to you, to hear from your lips the sincere confession of your love, to feel you near me for a few minutes.

I ask you to give me permission to speak to you, indicating the day, hour, and place in which we can meet.

You will surely not repent giving me this pleasure, for you will see that I know how to retribute your confidence

2: Hutchinson E-4, 5 (1950-1951) 1967 SO11 Bahia Brazilians SO11

VILA RECÔNCAVO

[Class C Families]

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with respect and honesty. Anxiously awaiting your answer, I am your sincere admirer.

Excuse the mistakes. End.

Themistocles Filho

In this case it was the girl's first experience with this sort of thing, so she asked an older friend to write the answer for her. It took over a week before the answer was ready and was given to the boy. During this time the girls who know about the affair discussed the possibilities: the boy's looks, his note, his friends, and so on, until nothing was left uncovered. Generally the details of such an affair are shared by the girl with her female friends. The answer, when ready, ran as follows:

Vila Recôncavo
January 10, 1951

Dear Citizen:

Initially I send my wishes for happiness so that they may become part of all that is stored in your imagination, loyal and sincere friend.

And now I want to acknowledge receipt of your letter, which in its first moment was the source of indescribable joy in my heart. Afterwards, in the surprised reality of all young girls, I asked myself about the content of all that which you wrote to me so nicely. And, although bewildered by the disillusions of many of my girl friends, I think that my authorized answer may be a meeting between the two of us, so that we may know each other better, and if we understand each other well our destinies will belong to God.

And thus I present myself.

Therezinha

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This affair went on for several more letters before the girl made a definite date. In the meantime the two passed each other in the street, in the movies, and on the dock without speaking. In the end the girl, who was only fourteen, lost her nerve, and the affair ended before any meeting took place. When such a correspondence culminates in an actual meeting, the meetings are facilitated or made difficult by the degree of vigilance exercised by the girl's parents. Often such an affair is hidden from them completely, only the girl's best friends having any

2: Hutchinson E-4, 5 (1950-1951) 1957 SO11 Bahia Brazilians SO11

VILA RECÔNCAVO

[Class C Families]

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584 intimation of its course. The meeting may finally be arranged at the house of an older female friend. If the two are genuinely interested in each other they may allow the fact to become
[836] public, and if the parents are pleased they will in due course be married. Otherwise the girl may keep the whole affair a
[263] secret, and after a period of flirtation have an affair with the boy and become pregnant. Any girl who refuses to eat pepper
[843] is immediately suspected of pregnancy, and inquiries are made.

*565 When a Class C family wishes to celebrate some occasion
574 such as a birthday, anniversary, or the time in which the twin
252 saints Cosme and Damião are feasted, the woman's friends
262 and any nearby female relatives come in to help her cook.
[476] Guests are invited by the husband. The preparation of all food must be done by hand, the chickens killed, cleaned, and plucked, the beans shelled, the shrimp and fish cleaned, the
[273] farina cakes made, and the popular liqueurs (licores) prepared by soaking various kinds of fruit in bottles of rum and syrup. At such parties the traditional, favorite Bahian dishes of vatapá, acarejé, carurú, abará, cuscus, and the many moquecas, are served. All these are appetizing, but take much time
[251] to prepare and cannot be made too far in advance, for there
*565 is no way of preserving food. Unless the household is par-
574 ticularly wealthy, the family seldom gives parties; many never
535 manage to give one. Dancing forms an important part of the festivities. The men bring their drums, tambourines, and gui-
[369] tars, while the women sing and dance the samba. In the rural area, social dancing in mixed couples is rare, but in town it is a common form.

*565 A family may take care of an aged mother, father, or even
888 godparent, or of some other relative on either side. Such a
736 person is well cared for within the family means. Most people in Vila Recôncavo are generous toward others who are in some way unfortunate, and help them if they can. There is little or no complaint if the household has to take in an infirm or aged relative; most people say that the same may happen to them one day and they will have to be taken care of. Perhaps the old person helped them in some way in the past when they needed aid and is now being repaid. Or if some older person wants to live alone, a group of neighbors and relatives all help in preparing meals and supplying food and other wants over an extended period of time. There is no case in Vila Recôncavo of an elderly person being sent to a public institution.